

AMENTA

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INTRODUCTION

To the reader of this manuscript. It is for the free thinkers, and those who love the truth.

We must constantly be aware, that the first development of mind in Animal-man was by thinking the natural objects, and elements of nature, the first men had no conception of time, only observation.

The first conceptions of time, were the movements of Heavenly bodies, connected with the Female cycle of Periodicity, and gestation. The Female, and Mother was first, or the one. Our letter W denotes opening, or division, the opener was first, night opened day, the female opened, to give birth. The animal mother was the creatress, as primitive man could not connect the males part in the conception of the child.

All mothers were virgin, as they brought forth from themselves, the male had no part, as conscious memory could not recognize the males function. The female gave birth to the son, who in turn impregnated his mother, at the age of puberty, and became the Bull, to his mother. The mother's blood at puberty, and the menstrual blood, was the sacred blood, and all were descended from the mother's blood, and became blood brothers, and sisters. The male had no meaning as a creator for thousands of years. The Great Bear, or Bearer, and the Moon, were female, and represented the mother, all life came from her. Male and Female, she created them, the MOTHER.

When the SUN was recognized as the light giver to the MOON, the male was recognized as the sun. Only when the father was known on Earth, could he be recognized in the Heavens. All our religions, and complexes, are composed of these three phases of development, Sabean, Lunar, and Solar, are continued to this day, in the Mother, Child, and Father, phases of psychological development.

We are all descended from "ADAM", but who knows who, and what, "ADAM" meant? "A", is the opener, and division; "M", is Blood, which was first recognized as the Virgin Blood, and Creatress. The menstrual blood equated with the dust of the earth, and all men were created from the dust of the earth, according to the Bible. The Bible, and the so called sacred scriptures of the world, are not some personal God's revelations to men, they are the development of man's observations of the facts of nature in the racial childhood.

First the Natural, then the Spiritual, or projection of abstract conceptions. These ideas must be held in mind, as we go back to the beginnings of conscious time, which was not creation. The Keys to man's conscious development can be explained, as nature has kept the records in the primordial types, and they exist here, and now. We are the results!

DEMON EST DEUS INVERSUS

"The Devil is the God Turned Upside Down"

The origin of evil is the mystery of our life. It is the Key situation of humanity. The arising of evil in a system of total and absolute good is indeed a riddle that taxes the best effort of brain and heart.

The difficulty, however, has been made by the mistaken common assumption that Good is absolute; that is, Good as conceived in human ideation, Good in its specific human relevance. The Supreme God has been called the Good, and this has been misleading. Good can only be absolute if evil is also absolute, and this cannot be, since there cannot be two different and opposing absolutes.

The absolute is beyond good and evil alike. Descriptive statements about the absolute are just empty sound. It is not in the scope of any predictions whatever. The ultimate is neutral to us always. It can be proclaimed in clarion tones, the whole matter of the theological bogie of the devil, or incarnate evil, arose solely from the miscarriage of the dramatic necessity of ascribing an adverse, opposing, and relatively evil character to the negative or material pole of life force! The bifurcation of the unmanifest, into the two nodes of being, to become manifest threw both poles in contrariety and opposition to each other. The active and positive and conscious end came to be represented as the "good" and the inert and female negative material end, carried

the dramatic imputation of the "evil".

The two can never step out of their poised Interrelation with each other, since they have existence only in terms of such relation., They are only and always relative to each other. Good and evil have no human meaning outside the terms of a counterpoise with each other. Good and Evil receive their characterization by virtue of each being what the other is not, being Its diametric opposite. Each gains what it possesses of substantiality and character from being the reflex of the other. Good is not Evil, Evil is not Good.

Actuality comes to birth only at the central point of contact between the subjective and the objective worlds. If life does not establish the counter balance between its two opposite aspects, it remains unconscious.

The soul comes to this earth to partake of the fruit of the tree of the knowledge of good and evil. Evil is therefore one of its two essential conditions for normal growth and expansion. Without the necessity of exerting itself and deploying its as yet unawakened powers to overcome the opponents resistance and inertia, the divine seed would continue to slumber on in unconscious ignorance of its own capabilities. It must awake its dormant giant possibilities by overcoming the adversary.

Evil is good under a mask; evil is our other self in masquerade. We are balanced between the two, good and evil, in order to transcend them both, for the tree of life.

The doctrine of "hell-fire" has fallen so infinitely remote from true understanding that it must take its proper perspective in nature.

The perversion of the original teaching regarding the fire has cast over the collective mind of the world the worst hypnotic obsession that it has ever suffered.

The strange tentacles of this theological aberration have spread over the whole of Christendom and compressed the spiritual genius of mankind into the coldest and most inhuman bigotry known to history.

The doctrine of "hell-fire" for ages in its misconceived form has deprived the world of its reason, and opened the door to the entry of every superstition.

The fiercest fires of persecution and fiendish cruelty ever lighted upon earth flamed out under the impulsion of the fantastic theological teaching that the acts of one's brother may be the impious act of "the devil." This is too ghoulish and gruesome a chamber of horrors to linger on; yet this same philosophical ignorance out of which this monster of diabolism and demonism has emerged has never, to this time, been dispelled by the light

of wisdom.

Humanity of today, sickened by the ghostly spectacle of past tortures and holocausts caused by the fiendish zeal of the Theologians, has tried to drop the subject as far as possible out of sight, and has imposed a taboo upon it in religious realms. But the darkness has not been dissipated and the monster is still capable on provocation, of glaring fiercely out of the murk.

The light that would have enabled the Christian world to discover the Beast in its true outlines and character has never been rekindled since it was put out in about the third century.

If the light of wisdom had been available it would have revealed that the fiery dragon of the pit was none other than the God himself, his face begrimed with smoke, his features distorted by the grimaces of the Beast or animal through whose eyes he looked out upon this strange world, and his countenance luridly alight with the smokey flare of the earthly furnace. For SATAN is the God himself on earth!

This statement is incontestable, it is proven by the very name. The descending God was the light-bringer, Lucifer, the bright and morning star, which is precisely the character assumed by the Jesus of the Biblical Revelation! The Christian devil, the hated serpent of evil, Satan is Lucifer, the God of Light on Earth; Prometheus the "benefactor of mankind," "the God" God" himself.

Hypnotised, indoctrinated orthodoxy may protest the identification, that some mistake has been made. This will be in vain. Theology of a hidden type has at times perhaps known the truth, but has kept an advised silence to protect their interests. The general mind has lost the Key to the mystery.

By dropping the name Lucifer and clinging to that of Satan alone, the mischief has been bred and perpetuated. That Satan and Jesus are identical is as true as that Sut and Horus in Egypt are twins! The God and the Devil are kindred. They are full brothers. Their mother is one. They are the two aspects or manifestations of the same force. The evil character is the good seen in reversed reflection "the Devil is the God turned upside down." Satan is the god in incarnation; or he is the god as he appears after his nature has been diffracted in its passage through the veil of earth life. The Devil is the God transformed into a being of reduced power, blunted moral sense, befogged intellect and forgotten glory. He is the God bemired with the slime of carnal generation, beset with the strong sensuous and sexual urge of the brute In short, he is the divine soul entangled in the bestial nature and himself lending more fiery intensity.

The first Book of Man was the Planisphere or Chart of the heavens, the first of all Bibles, pictorially edited. All scriptures are elaborations of the original volume of ideography first written on the open face of the sky. First charted in the Zodiac and then on heavenly maps, these scriptures were later transferred to earth and written on scrolls and parchments.

Man was to fashion his body of spiritual glory after the pattern of things in the heavens, or zodiacal man. A graph of the structure and history of the celestial man was sketched by the enlightened sages in the configured star clusters. Zodiac comes from the Greek word Zodion, a small living image signifying that it is a graph of the microcosmic life of man, which is cast in the form of the macrocosmic life of the universe, or of God. Man's own small body is a replica of the body of God, made in its image and likeness. The vast frame of Cosmic Man was outlined in the scroll of the heavens, the solar system and galaxies being living cell clusters in his immense organism. Conclusive evidence that scripture theology rests solidly on Zodiacal backgrounds is of great importance.

The hitherto unexplained item of ancient religious myth, is that the Christs, the Sun Gods, the messiahs, were all depicted as having two mothers; a material and a spiritual mother. This profundity of pagan intelligence, hiding sublime Cosmic truth under glyph and symbol, has not been dreamed of.

Man's spirit is an indestructible fragment of God's own mighty Spirit, truly a tiny spark of that cosmic intelligence and love which we call the mind of God. The ancients typified the divine element in man by fire and, in contrast, the lower or human element by water. The fiery soul of man is housed in a body of flesh and matter which is seven/eighths water by actual composition! The crossing of river and seas and the immersion of solar heroes in water in old mythologies, and the rite of baptism in theology, signified nothing beyond the fact of the the soul's immersion in a physical body of watery nature in its successive incarnations.

Man is distinctly a creature of two natures, a higher and a lower, a spiritual and a sensual, a divine and a human a mortal and an immortal, and finally a fiery and a watery conjoined in a mutual relationship in the organic body of flesh. "Man is a portion of Cosmic fire, imprisoned in a body of earth and water." To create man, God incarnated the fiery spiritual principle of life in the watery confines of material bodies.

All problems spring from this foundation; non, through body is an animal, through intellect a God.

Man is then a natural man and a god, in combination. Our natural body gives the soul of man its baptism by water; our dormant spiritual body is to give us the later baptism by fire. We are born first as the natural man; then as the spiritual. The natural man cannot comprehend the Fire or Spirit of God, for he is not yet in that higher Kingdom of evolution and he must be transformed, transfigured, lifted up into a superior world of consciousness before he can recognize spiritual things. Evolution will thus transform him, and nothing else will.

No organic evolution can proceed from one kingdom to another without the deploying of the mental resources of a superior kingdom in aid of the level below it. Each kingdom profits by the act of brotherhood. The God achieves its own further evolution by reaching out to raise the animal to the human estate.

When the intelligence of the god is joined to the life of the animal, it communicates but a fragment of its power, the organism remaining for the largest part of its conscious being hidden on its own spiritual plane.

it thus becomes an invisible guardian, or what the ancients call the "Daimon". Lurking in the background of consciousness, it is what modern psychology has lately discovered and named the "Collective Unconscious." From behind the curtain as it were, it directs the animal with only a tentacle of its power. It cannot incorporate in the animal a greater measure of its capacity than the latter can suitably accommodate and carry. It will push down into expression more and more of itself as the refinement of the coarse body goes on apace. Like a radio, the mechanism must be tuned up higher to register finer vibrations. In the Greek theosophy it is stated that "the Gods distribute divinity" to the grades of being below them which "participate according to their capacity."

AMENTA

The true location of Amenta, that the "Egyptian Book of the Dead" describes, is a reversal of world scholarship regarding the location of Amenta.

The Egyptian Book of the Dead describes the many transactions involving the experience of the human soul in the body which were enacted in Amenta, the underworld.

The whole structure of Theology is bound up with the correct location of this realm of gloomy shade. The correction of the error under which the academic world has labored for centuries with regard to the true location of the underworld or Amenta has only recently been made. The credit of this discovery of the true location of Amenta must go to Dr. Alvin Boyd Kuhn, the first scholar to break into the real light of the meaning of the "Egyptian Book of the Dead."

Amenta, the Egyptian term for the underworld, is given as a compound of the Egyptian "AMEN" meaning secret, hidden; and "TA", earth or land. In this formation it becomes "the hidden earth" or Secret, hidden land".

It is the land where the divine souls were hidden away in "Egypt" till the "wrath" of the Karmic Lords should be ended. "AMEN" was the "hidden deity," "the god in hiding," his hieroglyph pictures him as kneeling under a canopy. The "wrath" of God, be it proclaimed at last, is no divine anger in any human sense of the word, but the universally burning, consuming, transforming, building and destroying energy of life itself, always anciently characterized as a "fire."

Scholars have not sufficiently or capably reflected on the significant fact that ancient sacred books or bibles

have been largely Books of the Dead. The obvious glaring peculiarity of this fact has never seemed to occur to students. It should, from the first, have provoked wonder and curiosity, that the sages of antiquity would have their great books of wisdom in such form as to serve as and not as guides for the life lived in the sphere in which the books were available: This world, our earth.

The hidden God rises as a spirit from Amenta, this Earth, from the dead to tell them of his father's spirit. Horus the spirit passed from the life of Spirit into the dark of death as Horus, ANAREF, the Blind Horus. Death was the fall into matter and flesh, the power of darkness, the soul being in the tomb of the body or the mummy.

At the second coming, Horus awakens and is the giver of sight, or the beautiful vision, to the blind. He shines into the tombs (the bodies) of those who are slumbering darkly in the cells (body) and awakes them from their trance of death. Death is the spirit in the body of the mummy of matter. The spirits in material animal bodies are the dead.

In the Book of the Dead, Body equals Book, the coming forth by day is the awakening to the light of spirit.

At the awakening or second coming of Horus "the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death did spring up." (Mat.IV 16) The region and shadow of death is the personality and animal man here on this earth.

This region is Amenta, the secret earth, or material body, as Horus awakes out of the tomb of the body in the hidden earth, the blind are made to see; a mouth is given to the dumb; the lame are enabled to walk; and the dead to rise again. Amenta, the Earth, as he awakens is all in motion with dead matter turning into spirit life, and when he rises from the sepulchre (the body) we are in the midst of those mysteries which have been rendered as christian when in the Gospels (all taken from the Egyptian).

Astronomy supplied the mold for the Kingdom of the Heavens.

John the Baptist was born of woman (matter) and he baptised with water the body or animal man (composed of seven-eighths water)! Water is a symbol of matter or generation, the animal man or nature. Fire is the intellect or mind.

Massey performed a great service in discrediting the myths as history; but by thrusting them over into a purely suppositious world as alleged realities in the "eschatology", he committed his costly blunder.

It was into Amenta that both Horus and Jesus descended to preach to the souls in prison. Horus' object in

making the descent was to utter the words of his father to the lifeless ones. So in the PISTIS SOPHIA Jesus passed into AMENTA as the teacher of the great mysteries. It is said in this gnostic work: "Jesus spoke these words unto his disciples in the midst of Amenta." Moreover, a special title is assigned to Jesus in Amenta. He is called ABER-AMENTHO; "Jesus that is to say, ABER AMENTHO," is a formula several times repeated. ABER means lord or ruler; so again Jesus and Horus are exactly matched in title. If Jesus delivered his discourses to his disciples "in Amenta", all question of where the hidden land is located should be settled forever. For unless all Gospels are accounts of the doing of wraiths in a spectral underworld, as even Massey suggested, we are bound to suppose that their transactions, historical or mythical, transpired on earth.

The hazy character of current Egyptological scholarship is notably manifest in a passage from Budge dealing with the locations of the Tuat. It is clearly given in the Ritual as the gate of entry to the underworld. But Budge gives it as "the name of a district or region, neither in heaven nor upon earth, where the dead dwelt and through which the sun passed during the night." Where else the Tuat might be, if neither in nor on earth, he does not say. In another place (Egyptian Literature, Vol. I) he defines the Tuat once more. "Tuat is a very ancient name for the Other World, which was situated either parallel to Egypt, or across the celestial ocean which surrounded the world."

This goes far to prove that the science of Egyptology has been but a blind groping amid ideas utterly uncomprehended by the "learned" men of his field. Indeed Budge has penned what may be called his own "Confession" on this score. For its downright candor and its general importance it is worthy of quoting:

"It is true that the more the subject of Egyptian religion and mythology is studied the less is known about them. The question is, however, thoroughly justified and every honest worker will admit that there are at the present time scores of passages even in such comparatively well-known compilation as the BOOK OF THE DEAD which are inexplicable and scores of allusions to a fundamentally important mythological character of which the meanings are still unknown.

(of the Egyptians, Vol. I)

The sun passing through the TUAT depicted the diving soul as passing through its incarnation, which being in the darkness of the body was characterized as the Mark night of the soul". As it entered the gate of Amenta, called the Tuat, it crossed the horizon line dividing the region of spirit or heaven from earth or embodiment, and there it stood in the twilight, between matter and spirit. Budge says that the Tuat was a duplicate of Egypt, laid out in names, with a river valley and other similar features. This should further identify it with our earth.

In Amenta the soul was said to receive a new heart shaped by "certain gods in the nether world according to the deed done in the by whilst the person was living on earth". Here again is confusion and missing of the intent. The award of a new heart is not made like that of a prize on graduation day. The larger meaning is that the whole long experience of many lives creates a new heart, or causal body which is the resultant of the transformation of nature that is gradually accomplished by the whole process of incarnations. It is quite impossible to draw intelligible meaning from the scriptures if we limit our survey to a single span of life on earth as a prelude to an infinite "eternity" in its wake. Reason forbids our conceding the actions of a single life

on earth sufficient moment to fix the destiny of a soul forever. Ancient theology rested on no such irrational presumption.

Because of the many statements that the soul passes into Amenta at death, Massey felt sure that this clinched his location of Amenta in the ghost world. He did not dream that "death" the ancients spoke of brought the soul here on earth instead of taking it away from earth. The soul's statement that it came "to overthrow mine adversaries upon the earth," should have enlightened him. The soul descends here to battle the lower nature, the only adversary contemplated in the Whole range of scriptures. The attendants of the soul in its incarnational descent say to it: "We put an end to thy ills through thy being smitten to earth in death", (Chapter 128: Book of the Dead). Even though the Ritual assigned to this underworld pilgrim all human characteristics, scholars still have missed the hint that he was the human. Later texts give to the Manes in Amenta (earth) all the traits and features of the earth mortal.

The scholars' mistake, in common with much religious opinion on these matters, lies in their affirming that after the termination of life in the body, the soul first descends into Amenta, then later rises into Paradise or Heaven. This flouts the basic postulate of theology itself.

The soul descends in coming to earth, and there is no lower region left into which it can further descend on quitting the body. Its incarnation in flesh drags it down, its release at death lets it free to return upward. The false downward direction assigned to the soul on leaving the earth is a perversion of true original conception due to the loss of the meaning of the term "death" in world religion.

The soul when released from the body begins its ascent to a celestial habitat, only perverted theology inculcated the thought of further descent when the war between flesh and mind is over.

It is conceivable that the soul upon the release from the body may need a perioefore it can return to the highest place of purity. But in all reason, it must be contended that the locale of such a stage must be above the earth life, a higher dimension, not below. If the soul lingers awhile on a level of purgation after death it is at least on a plane one step higher than this. The wisdom of civilization already ancient in Egypt's time is back of. the sages' pronouncement that we must reap as we sow, the only place we can atone for Weds done in the body" is right here on earth. Perfect justice would obviously require that we return to the same world in which acts were committed to square the Karmic accounts engendered by them. To work out our salvation from the ills of the flesh, the soul must at least be where flesh is. In the spirit world, the problem is no longer present; it has been dissolved with matter or flesh.

The divine word is to be made truth in life lived on earth, so that the spirit when it entered the hall of judgment matter, was as it were, its own book of life, written for the all seeing eye.

This is the magnificent truth when it becomes known that the hall of Judgment entered by the spirit to reap

the fruits of former actions and amend its ways is not a spirit plane after death, but this present underworld earth, to which it will return after a rest to face the further issues involved in its evolution. Returning here again and again, the soul brings its own record book of life with it, written in its own character. Character can be built nowhere else than on earth.

"Of introducing the mummy into Tuat on the day of burial," the burial is the advent of the mummified or sleeping soul or Karat into its coffin of the physical body.

Thus we can identify Eve or Char Nak, as Kefa or Kep, the Great Mother, with Adam or ATUM in the Garden of Amenta. Adam and Eve were on earth or in Amenta.

A pronouncement in the Papyrus of ANI: The soul, or manes, makes the journey through Amenta in the two halves of sex." Where are there male and female sex distinctions save on earth?

The mortal on earth was made up of seven constituent parts. The Osiris in Amenta had seven souls, which, were collected, put together and unified to become the ever living one. The earth or Amenta was the place where the collecting and unifying of the seven constituent souls of man was accomplished. We are in the lowest of the hells-Amenta.

The texts of the Egyptian Book of the Dead again and again tell us that AMENTA is the dwelling of SEB, the God of Earth.

In the Hebrew scriptures, twelve sons of Jacob go down into Egypt (AMENTA) to sow corn; in the book of Amenta, twelve sons of Ra make a journey toward the entrance to Amenta, represented as a gorge between two mountains, heaven and earth, and they go down into lower Egypt of the mythos. All this is figurative for the descent of the twelve legions of angels of light (sons of Ra, the sun god) upon this planet. These are the true prototypes of the twelve tribes of Israel, to whom the Eternal called.

The habitat of those "people that sat in darkness" and who saw a great light is Amenta. When Horus descends to them to bring the divine light, he is declared to "descend from heaven to the darkness of Amenta as the light of the world. "

MUMMY

From the Egyptian word mum is derived the word Mummy and its meaning is to initiate into the mysteries. This origin would suggest that the elaborate procedure of mummification was inaugurated to typify the whole

broad meaning of the incarnation as a submerging of high spirit in the dense state of mortal matter. For such a downward sweep through the world of material inertia was as we shall see, the only, if fateful, path leading to the "Initiation" of the spirit into the higher mysteries that are in the depths of life. The Sphinx riddle of life can be solved only by a living experience in all worlds from the lowest to the highest. Life's own justification of its processes is the *raison d'être* of our mummification in gross earthly bodies, and the great Egyptian rite was designed to express nothing more.

We must now examine the Egyptian word which was used to designate the It was usually marked upon the coffin lid. It consisted of the consonants K R S with a suffix T, giving K R S T. The voweling is indeterminate as it always was in ancient writing. Scholars have introduced an A before the R and another after it, making the word KARAST as generally written. There is probably no authoritative warrant for this spelling, but there has ever been a resistance to all suggestions that the alternative vowels E, I, O, or U be used in this form. Yet, scholarship would be hard put to substantiate any objection to the spellings KARIST, KAREST, KEREST, or KRIST. Indeed, as the root is very likely a cognate form with the Greek KREAS, flesh, there would be more warrant for writing it KRAST, KREST, or KRIST than the usual KARAST. If we know how easily a "KR" consonant metamorphoses into the Greek "CHR", we cannot dismiss the suggested closeness of the word to the Greek Chrestos or Christos as an absurd improbability. This may indeed be the Kamite origin of our name Christ, whatever be the outcry against such a conclusion.

There are other interesting possibilities in this etymological situation; by the use of another vowel we stand close to the Latin Crux, cross, the Middle English cros (cross) and our own word crust, for indeed the ground meaning of the entire incarnation story might be well expressed in the grouping of these very terms. The Christ on the cross is the encrusting of the divinity with the flesh (Greek Kreas). Not far away is our word crystal, which contains the root meaning of any process of encrustation, or the precipitation of the spirit energies into forms of solidification around an actuating nucleus of force. This is the idea of spiritual crystallising and forming a crust about the spiritual node of life.

I HAVE PENETRATED THE REGIONS OF THE TWO TRUTHS

Egyptian Ritual Chapter I

True Egyptian mythology was not founded on words that have lost their meaning, it was the science of truth in a two-fold phase or character, called Mati, who represents the Divinity as the Goddess who presides in the hall of twin truth. The two Truths (or twinship of Mati) appear in the Sanscrit Mithuna, a twin couple, the zodiacal Gemini in Egypt. Mati in Sanscrit signifies measure, and exact knowledge. In Egyptian, Maat is a noun that means an inflexible rule of right, that which is strictly accurate in measure; perfect as the poise of the scales, the straightness of the plumb line; or the outstretched finger; also the Tarot XI, Justice.

Mythology proper, by which is meant its relation to time as distinguished from space, began with the measuring and establishing of time periods. Mata in Sanscrit is the Mother, also the moon as the measure of time, time being measured and recorded by both the Mother and the Moon. The Mother measured time in two

phases of feminine pubescence and gestation. These are signified by the double serpent.

Many think that these things cannot be explained, but they can be with the proper knowledge of the interpretation of the Egyptian hieroglyphics from the Book of the Dead, the oldest book in the world. This knowledge has been lost for thousands of years and only in the nineteenth century were we able to interpret it.

The Greeks could not master the system of Egyptian mythology, and the hieroglyphics were to them the dead letter of a dead language. As a result, Plato did not understand the allegories to which he did not possess the clue. This also includes the historicising of the Bible, that never was history to begin with. The real knowledge behind all religions, theosophy, metaphysics, and psychology are the keys of the ancient knowledge of the mysteries.

The so-called Lower World was first, not the upper ideal and abstract, which are mental projections of misunderstood nature. First the Natural, then the Spiritual, thus all Spiritual revelations and Metaphysics owe their genesis to Mother Nature in her truth and justice.

Platonism, churches, and Theosophy, this includes asiatic philosophy as well, is just another name for imposture. This may seem a statement that is hard to reconcile, but if one is honest, can any of these give a satisfactory explanation of their scriptures and so-called revelations?

Only the primary types and how they originated can do this. Even in Jungian psychology, they cannot explain the origin of the archetypes and how their Genesis began. The Bibles and scriptures of the world are not God's revelation to men and were never intended as such, but they are now considered as such as a result of this ignorance. It has caused untold suffering and collective insanity for thousands of years.

We live on the surface of the fossilised history of the unconscious past of the mind and its projections of misunderstood types of nature. The Biblical Genesis was not the creation of the world, but the first recognition of the beginning of time cycles observed by the mind of animal man. For example, the first time cycle observed by animal man was day and night. This is what they started with. This is also what Genesis in the Bible starts with - The separation of the Light from the Dark and this was called the first day of creation. But it was not creation, only an observation of nature that any can observe.

Philo complains that the Greeks had brought a mist on learning, which made it impossible to discover the truth. In India, the myths have been vaporised. They play with the shadows of ancient things, and the mere fringe of phenomena. It is not that the mythical characters in the Vedas have not yet evolved into definite form. It is not the indefiniteness of beginning that we find here, but a dissolution. The definite representation was earlier, and in the Vedas the shapes are in the process of dislimning and being evaporated into doctrinal abstraction, the concrete facts of early earth are passing off into the fading fantasies of cloudland.

The decadence of mythology is to be found in the Greek poetising, Hebrew euphemising, (that is, the substitution of a delicate or pleasing expression in place of one that is offensive or indelicate), and Vedic vagueness. What the myths have to tell us depends upon their having preserved their earliest shape. The myths have reached their decay when made to speak falsely through the interfusion of later thought. They preceded our civilisation, they are not a birth of it, nor a descent from it, and their value is in proportion to the marks of their origin which have not yet been worn off them.

We must seek the primitive unity in the original matter of human thought, and in the earliest modes of expression. The further back we go, the nearer we shall find ourselves approaching to the origin in unity, for the bole of the tree is present, as well as the branches above and the roots below.

We shall find the human race has kept its own buried records of the prehistoric, pre-literary ages almost as faithfully. as the earth its geological record. The one Truth of all beginning is probably extant under the name of Nuter. In the ancient languages of India this is the name for blood, as Netru, Netturu, Netra, and others, and this source was typified by Neith (Isis) who was designated Nuter, the feminine Nature, out of whom all issued in the beginning, the One Blood of the Motherhood which became dual through the typical "Two Sisters" when the fountainhead was divided into the first two Totemic lines of descent.

By degrees the first of the Two Truths in the primitive biology was degraded from its primacy of place. When the soul was degraded or assigned to the male, water as feminine source was made the passive factor. Water was the negative element that only served to give life by vanishing away. It became the Unreal one of the Two, and on this was founded the doctrine of Maya, or Illusion, in India, and in Egypt of Annihilation in the Pool of Pant, or the Red Sea of the Ritual in the Book of the Dead.

There are Two Times, says Surya Siddhanta: time the destroyer of worlds; and another Time Which has for its nature to bring to pass. This latter, according to its gross or minute nature, is called by two names, real (murta) and unreal (amurta). That which begins with atoms (truti) or matter, is called the unreal. The real and unreal applied to time is akin to the Parsee doctrine applied to Vohu-Manyu, the Good Mind that dominates the sphere of Reality, or of all things good, perfect, and true; and Aken-Mainyu, the Extinguisher in the hemisphere of Non-Reality.

The "Two spirits" of the Parsee writings also illustrate the Two Truths, or the Truth in its twinship. Ahura Mazda is the teller of Truth, and the evil spirit the teller of lies, hence the double tongue, as it is represented by the Indian gesture-sign with the two fingers diverging from the corner of the mouth. Two minds or intellects and, 'two lives, are also spoken of in the Gathas. These two intellects are called the First and the Last, which came to be applied to the Here and Hereafter. The Two Lives correspond to the Two Truths as Matter and Spirit, or Body and Soul.

There was no new point of departure in phenomena, nothing added to nature or human knowledge in these later views of the Metaphysicians and Theosophists. It was but the transformation of Mythology into Metaphysics, Philosophy, and Theology, in which the supposed revelation of a newer truth was largely

founded on a falsification of the old.

From the "Two Truths" of all Beginning the total system of Typology and Mythology was telescopically drawn out joint by joint, and as we shut up the glass again in the return process and attain the early standpoint and focus of vision we perceive with more or less exactness what the early thinkers saw.

The earliest divisions made by the human being were based on sex, whatsoever the terminology, and the ideographic signs used. The He is the head and She is the tail of the first dual coinage, as well as in the latest currency. The He is before, in front, and She is the hinder half. He is the outer and the right hand, She the inner and the left hand, He being the type of out, and She of in and within. He is the upper and active, She the lower and passive when the one becomes Twain.

All the earliest imagery in the Planisphere is arranged according to these Two Truths, or the Dual One. There are the two Bears, the Greater and the Lesser; the two Dogs, the Major and the Minor; the two Lions, as the Lion Gods; and the double Anubis or the dual form of Sut. There are the two Fishes; the two Mothers, the Virgin and the Gestator, one in the sign of Virgo, and the other who brings forth the Solar Child in the sign of Pisces. There are also the Twins (who in Egypt were the two Lion Gods), the Ass and its foal, the Polar Dragon, North, and Hydra, South, with the Scales figured at the equinoctial level. This division is the connecting link of two heavens and the express emblem of the Two Truths.

Ma is one of the symbols of the Ostrich Feather, which is the sign of both Light and Dark, Ma and Shu. There is nothing older than Day and Night, or Light and Dark. The Ostrich Feather was an inner sign of the Two Truths in Africa, and as Hor-Apollo said, the symbol was adopted because of the equal length of all ostrich feathers. The idea was probably made use of first in a land of equal day and night, or equatorial Africa.

While with the Chinese, the Two primal principles are called Yang and Yin, the Male and Female, or Father Heaven and Mother Earth, firm and yielding, and that which lets the dark, and now the light appear. This is the Tao. These are the Two Truths of Ma and Shu, or Mati , in Egypt.

The Hebrew deity is represented by the Two Truths, by the studying of the Scriptures by day and the Mishna by night. It is also written that Moses was with the Lord for forty days and forty nights, he was taught the written law during the day and the oral law at night. These are the Two Truths of Light and Shade, of Ma-Shu. The shade, or shadow is lack of light or life.

One of the earliest doorway, between the two doors is the symbolism of the Navel and the umbilical cord.

The symbolism of the Tarot XIX, the Star where the Goddess Hathor or Venus and the Tree of Life pours the water with one hand from the vase and pours on the emblem of land, is the Placenta or cake.

The Navel was a symbol of the breathing source and a type of prophecy, and in Hebrew, Napa is to prophesy. The Nabbi Yoni of the Hindu was a dual form of the Two Truths of the breath and the waters of life. The Navel is an image of breath in the waters of the womb.

Today in modern psychology, the womb represents the unconscious and the unconscious is referred to as female or the Mother. The Two Truths also come down to us as the Sun and the Moon, or the conscious and the unconscious, and right and left in dream symbolism.

One of the most important meanings of the Two truths is the Red Rose and the White Rose. They represent the Blood of the female and the seminal soul of the male. Some of the gnostic sects, including the Manicheans, did make sacramental or eucharistic use of the seminal essence itself, and identified it with the Tree of Life with the natural origin of the species. We must recognise that the profoundest mysteries were biological, and the most sacred because they were sexual. The Christian Eucharist was and is a survival of the sacraments of Totemism and Tabu, and these are to be interpreted by the doctrine of the Two Truths of source which were first recognised as the Blood and Breath of the female, and lastly as the Blood of the female and the seminal soul of the male. The two were actually or symbolically blended in the perfect rite. The Kiss was one of the deepest Mysteries of the Kabalists and Gnostics. It is the conjunction of the soul with the substance from which it emanated, this was the maternal source, the primal cause as substance born of the Egyptian SHA when the soul was considered seminal.

The Two Truths are typified by the manna and the corn, or by the pot of manna and the phallic rod of Aaron, which was carried in the arc of the Testimony as a witness to the simple beginnings the observation of nature.

The manna was the earliest teller of time, and was made use of in the fortune telling and divination in the Jewish Mysteries. It had been their time teller when they dwelt in the desert, since the manna ceased on the seventh day. The Manna in the desert is a portion (Exodus xvi 15, 26, 27) because it related to time and period. The manna reckoned the time by the moon, and also by the Catamenial or Menstrual flow. This was the first or earliest time, moon and almanac. During the six days the manna was gathered, or the period was reckoned, and on the seventh day there was none to gather. Also, the manna ceased when the masculine cult became dominant at the time of the circumcision in Gilgal (Joshua v 12).

THE SCARLET WOMAN

To understand what the Scarlet Woman and the Beast meant in the primordial natural types, we must go back to the animal Mother, the beast.

Blood was the type of one of the Two Truths. The Truths were first represented by the genitrix, who gave drink and food, water and breath to being, who was the wet nurse, and the dry nurse in one, the only one that was worshipped in the cult of the Yonias; only much later was the male principle acknowledged, and finally became supreme. Even today the male is supreme in Religion.

In the Koran (ch XVIII; Sale) we find the original order of the Two Truths. Cost thou not believe in him (her) who created thee of dust, and afterwards of seed, and then fashioned thee into a perfect man? But as for me, Allah is my Lord." This was the order of the Two Truths; the feminine flesh maker being the first; she supplied the soil or earth, the mud or Primordial matter. Primordial matter when interpreted, is the mother matter of the Hebrew Genesis. Sanskrit also shows an identification of the menstrual excretion with the dust of the earth. The word Virajas means free from dust, and the same word designates the Woman who has ceased to menstruate. She is free from that dust of earth of which not only the first Man, but all flesh was and is formed; the dust that is looked upon as soil in a double sense. This was the natural genesis of the Serpent of Dust that is moralised in the Hebrew Genesis.

Adam was so- named because he was formed out of the red earth, the true Virgin earth being of that color. Adam or Dam in Hebrew, and Adamatu in Assyrian, is simply BLOOD: The female source of life. The Rabbins identify Adam as the "Blood of the World," the feminine source. From inner Africa comes the type-name.

Homo the first man was made of red earth, the kind of red earth, however, that will also make flesh black, white, red or yellow. Early man never supposed that he was actually made from clay of the earth. This is important, the myth-makers were not talking about external clay when they spoke of the Primal Matter. The material facts of nature, or creation were as obvious then as now, that the one blood substance that all men are made, and the soul of breath was first manifested when the fetus quickened, the Mother being the earliest Creator that inspired the breath of life through the navel. This Mother has been called the Scarlet Woman and the Whore, in the Biblical revelation.

The legend of the woman who was created from the rib or bone of the man is the result of assigning the human creation to the male. Bone is the type of foundation substance and virility; it was a primitive image of the Soul. The flesh maker from the blood was seen to depend on bone for the power of building, and a soul of bone was assigned to the masculine source, The horned one. Thus we find a creation in which the woman is typically formed from the bone of the male, when the idea of causation had been associated with the seminal source. This was primitive man's observation and not some personal God creating woman from the bone or rib of man.

The earliest time ever celebrated in this world was not annual; nor was it determined by rain, stars, moon, or sun. Once we grasp the doctrine of development, we find that facts are yet extant in every direction that tend to prove the truth of evolution! The starting point and the importance of puberty as a starting-point in reckoning time is illustrated by the primitive customs. Man began with himself, in time as well as in gesture language, and digital reckoning.

The first Period observed and memorialized was that of puberty; the period when the human being was divided into the two sexes, that for ever after sought to become united again.

It was in relation to the time and results of pubescence that the woman became the teacher of man, and the author of time and law, who as the genitrix is styled the Law Giver. It was on account of her dual manifestation in periodic time that the female was personified as the Goddess of the Two Truths, and made the earliest representative of the Logos, Justice, and Wisdom. Primitive Man could not any more than modern man, have elevated the woman, as the Divinity of Wisdom, on account of her mental superiority, but the period of coupling, and the flowering that foretold the future of being fruitful, were of a nature to arrest his attention and develop a primary perception of time, or reckoning.

The female influence of the scarlet woman on the sexual sense was the earliest human power acknowledged by the male. Man did not worship the woman, but he did recognised in her the embodiment of a superior potency, yet one which he could wield for his own supreme gratification.

She was the teacher of time in relation to the sexual instinct, and the, first guide to legality. She was his inspirer, his inflamer, his fire. The goddess of fire was not born of solar but of animal heat. Sekhet (Eg.) is a sun goddess as the lioness, but she is also the divinity of sexual pleasure and strong wine; the fierce inspirer of the male potency.

A Book of the Beginnings

By Gerald Massey

Volume 2 Section

XV Egyptian Origin of the Exodus.

A Professed Egyptologist has written respecting the passage of the Red Sea: "It would be impious to attempt an explanation of what is manifestly miraculous." ¹ To such a depth of degradation can Bibliolatry reduce the human mind! Such is the spirit in which the subject has been crawled over.

These impotent attempts to convert mythology into history, dignified with the astounding title of the Book of God, have produced the most unmitigated muddle of matter ever presented to the mind of man. There has been no such fruitful cause of misconception as this supposed source of all wisdom, designated the Book of God, ignorantly believed to have been communicated to man orally by an objective Deity. Eschatological interpretations of ancient thought too, can only be judged when we have bottomed them in mythology, and mythology is not fathomed until we have found its natural meanings directly derived from the phenomena of nature. The Hebrew or Egyptian sacred writings can no more be understood, unless we have the original

matter in mind, than the allusiveness of the Chinese literary language can be followed by those who are entirely ignorant of the subjects covertly alluded to by the learned. The vanity of building up history out of myth by a process of rationalizing the primeval fables is indescribable!- the likeliest looking fragment being selected to erect a boundary wall between us and the vast pre-historic past, with the view of defining some sort of historic, partition to bump against as beadles used to beat the parish bounds. History is impossible until the unreality of miracles is understood by their being once more resolved into the realities which are masked in the myths. The Hebrew miracles are Egyptian myths, and as such can be explained in accordance with nature.

The sacred writings of the world are not concerned with geography, chronology, or human history. Such things are secondary and additional to the most ancient records held to be divine. The historic spirit is not there. This is so in writings as late as the Talmud, and the reason is because the beginning was not with the historical spirit. Consequently the characters of mythology can no more be reduced to historical proportion than the monsters of the mountains and the mist. The interpretation of sacred - that is, symbolic writings, gets farther and farther removed from their original signification as they become more definite and historical-looking. In their first phase they are indefinitely divine; in their final phase they are supposed to be definitely historic.

We have to face the fact, and it is well to do so in a manly fashion. We cannot wriggle out of it by squirming; we shall not avoid the collision by flinching. The light will not be shut out by blinking. The myths of Egypt supplied the mysteries of the world. The myths of Egypt are the miracles of the Hebrew Writings, and a true explanation of the one must inevitably explode the false pretensions of the other. Half my labour has to be spent in reducing the Jewish mythology from the status of divine revelation and establishing its relative importance by the comparative method, which will be applied incessantly and remorselessly. The key of these writings was lost, and is found in Egypt.

(1) Dictionary of the Bible, Smith, v. 3, p. 1018



Here are some symbols depicting Truths of the ancient Egyptians. The two feathers are symbolical of these "two truths." The erect phallus is symbolic of Urdhavaretas, a sanskrit word meaning the awakening of Kundalini and the upward flow of the reproductive energy. The Ankh sign, shown

three times here, is really the symbol of Kundalini because it is a representation of the Lingam and Yoni, or the male and female sex organs conjoined. The serpent, of course, is Kundalini, etc. etc.



This is the mother goddess Taurt, the first goddess of the seven stars of Ursa major (the big dipper) which turns around the North Pole star once every twenty-four hours. She is also called Typhon, and her "son" was Sirius, the Dog Star, that was on the horizon in the evening just when in dune-July (Mysore) the Nile began to flood. Therefore, Sut, the Dog-Star, was the "announcer" of the New Year of the Egyptians and was the "son" of the mother, the seven stars that were the first time-keepers in heaven and therefore was "god". It was imagined as a hippopotamus because it lived half in and half out of water, which was the same as the infant coming out of mother's uterus, and the same as "man" coming out of the primordial mud. Being pregnant and with big breasts, it was the "Creatrix." Lion's mane meant the "breath of AM and so forth, it was the first "imaging" of primitive man, and it was imaged in the heavens because just at that time man was learning by the turning of the Big Dipper each night, etc.